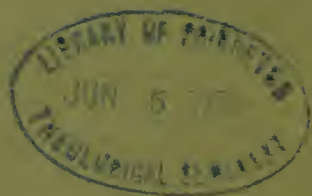


F.D. Hemenway

Biblical Introduction

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SYLLABUS.

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BIBLICAL INTRODUCTION.

SYLLABUS OF LECTURES

BY

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IN THE

GARRETT BIBLICAL INSTITUTE,

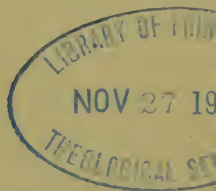
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PRELIMINARY.

I.

GENERAL VIEW.

1. *Definition :*

Biblical introduction is that branch of theological science which is occupied with the records of sacred Scripture.

2. *Its Province.*

It proposes to lead us into the scientific and fruitful study of the Bible. As a means to this result it seeks to furnish all necessary preliminary information.

(1). As to the Bible itself.

(a). The origin of its several parts. Who wrote these books? When? Where? For what purpose?

(b). Their organization into a Canon. When? By whom? By what standard?

(c). The subject matter.

(a). As to form;—history, poetry, prophecy, etc.

(b). As to substance. What truths?

(d). Its claims and character.

(e). Its general history. The means of its preservation; its spread; its position and influence.

(2). As to the best facilities for its study.

(3). As to the qualifications needed for this study.

(a). Good general scholarship.

(b). Spiritual earnestness.

(c). Teachableness.

(d). Breadth of intellectual sympathy.

(e). Faith, or spiritual receptivity.

3. *Organization of the Subject.*

It treats of the origin, preservation and interpretation of the Bible.

(1). Its origin.

(a). Its human origin.

(a). As to individual books.

(b). Their organization into a canon.

(b). Its divine origin.

(a). The fact.

(b). The mode.

(2). Its preservation.

(a). The manner or means of its preservation.

(b). The result—Has it been preserved with substantial accuracy?

(3). Its interpretation.

(a). The history of interpretation.

(b). Principles and laws of interpretation.

(c). Helps and accessories in interpretation.

II.

CLAIMS OF THE BIBLE.

These are based upon—

1. *Its Antiquity.*

The oldest Biblical books date about 1500 B. C.; the youngest about 100 A. D. And these earliest books are historical and so look back to an antiquity much beyond themselves. Besides they contain fragments of more ancient literature. An example of this is the Song of Lamech, in the fourth chapter of Genesis.

But this antiquity can be best judged of by comparison:

(1). With Greek literature. Here Homer is the oldest author, and his date is from 800 to 1000 B. C. The best known Attic writers, such as Plato, Xenophon, Demosthenes, etc., were contemporaneous

with the latest Old Testament writers. Herodotus, "the father of history," is more than a thousand years younger than Moses.

- (2). With Latin literature. The best known and most influential writers in the Latin language, Cæsar, Cicero, Virgil, Horace, Livy, and Tacitus lived near the time of Christ.
- (3). With Hindoo literature. Here the Vedas are the most ancient. They are 1,028 in number, and as early as 600 B. C. their verses, words and syllables had been carefully enumerated. Max Muller estimates that "as far as our knowledge goes at present we are perfectly justified in referring them to the tenth or twelfth century before our era."—*Cont. Review*, April, 1870.
- (4). With Chinese literature. The third book of the Chinese Classics, called the Book of Odes, is regarded as most ancient. No absolute date can be given for it, but the most competent judges believe that it probably goes back fully 1000 years B. C. It seems to stand in the same general rank with the Vedas and the Davidic Psalms.

2. *Its History.*

- (1). It has held a central place in *literature*.

(a). It has increased its *quantity*.

(a). By multiplying copies of itself. Fully 150,000,000 Bibles now in existence—one for every ten of the earth's inhabitants.

(b). Other books directly created: More than 60,000 commentaries. Fully 150,000 Christian hymns. Copies of some of these have been multiplied literally by the million.

(c). Still others indirectly produced.

(b). It has improved its *quality*. The great masterpieces of modern literature were evidently

born of the Bible. Dante, Milton and Shakespeare will serve as illustrations of this.

- (2). It has stood in the center of the highest civilization. Of this there are two tests or standards, namely, the family and the individual man. That civilization is best which gives the best homes and the noblest characters.
- (3). It is associated with the best philosophy,
- (4). And with the most beneficent and most spiritual religion.

3. *Its Contents.*

- (1). Their literary excellence.
- (2). The dignity of the themes.
- (3). Their relation to human interest.
- (4). Their manifest divinity. The Bible claims to be the Book of God. If this claim is made good everything is involved in it.

III.

EDITORIAL CHANGES, MODIFICATIONS AND ADDITIONS.

1. *As to the Text.*

- (a). Hebrew vowel points and accents—6th to 10th centuries.
- (b). Greek breathings and accents—7th and 8th centuries.
- (c). Greek punctuation—complete in 10th century.
- (d). Word-separation—5th century.

2. *By Way of Arrangement.*

- (1). Of the Old Testament Books.
 - (a). Originally in three divisions—*Law, Prophets, Writings*. Traces of this three-fold division are found in the Apochrypha, Philo., Josephus, and the New Testament (Luke 24:44), and it is preserved in the ordinary copies of the Hebrew *ss*.

- (b). Josephus, in his epistle against Apion, mentions *five* books of the *Law*, *thirteen* of the *Prophets*, and *four* of the *Writings*. These last were Psa., Prov., Eccl. and Cant.
- (c). In the common, known also as the Masoretic plan of division, the following books also stand in this third division—Ruth, Chron., Ezra, Neh., Esther, Job, Lam. and Dan. This plan of division then is as follows:

L a w .	{	Gen.						
		Ex.						
		Lev.						
		Num.						
		Deut.						
P r o p h e t s .	{	Former.	{	Josh.				
				Judg.				
				Sam.				
				Kings.				
	{	Later.	Greater.	Isa.				
				Jer.				
				Ezek.				
			Lesser.	Hosea.	Jonah.	Zeph.		
				Joel.	Micah.	Haggai.		
				Amos.	Hab.	Zach.		
				Obad.	Nah.	Malachi.		

Writings.—Ruth, Chron., Ezra, Neh., Esther, Job, Psa., Prov., Eccl., Cant., Lam. and Dan.

- (d). The *Septuagint* obliterates the distinction between the Prophets and the Writings, intersperses the Apochryphal books, and places the Lesser Prophets before the Greater.
- (e). In the *Vulgate* the same order is preserved except that the Greater Prophets are again made to precede the Lesser.
- (f). The *English Version* follows the same order but omits the Apochryphal books.

(2). Of the New Testament Books.

- (a). The Gospels and Acts usually come first and in their present order. This probably indicates the *relative age* of the Gospels.
- (b). Following Acts the Eastern Church placed first the *Catholic* epistles, then the *Pauline*; the Western Church placed first the *Pauline* then the *Catholic*.
- (c). Of the Pauline epistles both divisions of the church agreed in placing first those addressed (in the order of their importance) to churches; then those addressed to individuals. The notable difference, however, was as to the book of *Hebrews*, which, in the lists of the Eastern Church follows Thessalonians, but in those of the Western Church Philemon. This probably indicates doubt as to its Pauline origin in the Western Church.
- (d). The Apocalypse has always stood last. This is in harmony with its contents, and it was last admitted into the canon.

3. *By Way of Addition.*

(1). Superscriptions, or Titles.

(a). Of Books.

For the most part these must be set down as of editorial origin. Those of the Pentateuch certainly originated as late as 285 B. C. Those of the Gospels took their present form in the 2d century.

(b). Of Psalms.

These are certainly older than the Septuagint, and *may* be original.

(2). Subscriptions of Paul's epistles. Originated in 5th century.

4. *By Way of Division.*(1) *Paragraphs.*

- (a). Ammonian sections of the Gospels—3d century.
 (b). Eusebian canons—4th century.
 (c). *Parshioth* or Paragraphs of the Pentateuch.
 The 54 Greater P. originated as early as the 3d century A. D., the 669 Lesser P. originated somewhat earlier.
 (d). The Haphtaroth of the Prophets may have been equally early.
- (2). *Chapters*.
 The present chapter-division made by Cardinal Hugo, A. D. 1248.
- (3). *Verses*.
 (a). Of the Old Testament made by the Masoretes from 600 to 900 A. D.
 (b). Of New Testament made by Robert Stephens. First used in 1551.

ORIGIN.

IV.

ORIGINAL LANGUAGES OF SCRIPTURE.

A. Of the Old Testament.

1. Names.

- (1). Biblical $\left\{ \begin{array}{l} \text{Jews' language—Isa. 36: 11, 13; Neh.} \\ \quad \quad \quad 13: 24. \\ \text{Language of Canaan—Isa. 19: 18.} \end{array} \right.$

- (2). Extra-Biblical—Hebrew. (In the New Testament this term is applied to the Aramaean).

2. Classification.—An Oriental language of the Shemitic family. The three great divisions of this family are:

(1). The Armaean.

Two dialects—the Chaldean and the Syriac—spoken mainly to the north and east of Palestine.

The literature of the Chaldee is:

(a). Certain fragments of the canonical books—Dan.

2: 14—7: 28. Ez. 4: 8—16; 7: 12—26.

(b). The Targums.

(c). The Talmud.

(d). The Masora.

(2). The Hebrew.

Spoken only in Palestine. Literature limited to the Old Testament.

(3). The Arabic.

Spoken to the South and east of Palestine. Since widely diffused. Abundant literature.

3. Relative antiquity of the Hebrew.

(a). The mother-speech of man cannot be identified with any extant language.

(b). But the Hebrew is entitled to special respect on the score of antiquity.

(a). Its literature is old.

(b). Alphabetic writing originated here.

(c). Most direct line of development from the primitive and normal life of man.

4. Characteristics.

(a). Exclusively consonantal roots.

(b). Shades of meaning by vowels.

(c). Marked grammatical peculiarities:—

(a). No case-endings.

(b). Only two genders—those of life.

(c). Two tenses—past and future.

(d). Genitive and accusative pronouns suffixed.

5. Apparatus for its study.

(a). Lexicons—Gesenius, Fuersts, Davies.

(b). Grammars—Gesenius, Ewald, Green, etc.

(c). Concordances, Fuersts, Eng., Heb. Con., etc.

B. Of the New Testament.**1. Name—Hellenistic Greek.**

This means Hebraistic Greek. This dialect of the Greek is found in the Septuagint, Josephus, and the New Testament.

2. Character. Three elements:—

(a). The Greek element. This is in the form of the common dialect.

(b). The Hebrew element. This modifies the Greek so as to cause some peculiarities:—

(a). As to expression—vividness.

Pregnant metaphors as “edify,” prepositions as well as case-endings, etc., etc.

(b). As to construction—simplicity.

There are few participles and the sentences are co-ordinate.

(c). The Christian element.

This consists largely in the new meanings given to words.

3. Apparatus for its study.

(a.) Lexicons—Robinson, Cremer.

(b.) Grammars—Winer, Buttman.

(c.) Concordances—Bruder’s, Schmidt, Hudson, Englishman’s.

V.**ORIGIN OF INDIVIDUAL BOOKS.**

(The vital germ of the Old Testament is in the Pentateuch; of the New Testament, in the Gospels. In treating, then, of the origin of the books, it will best serve the purpose of this course of lectures to limit our inquiry to these two divisions.)

A. The Pentateuch.**I. General view.****1. Names.**

(1). In the Bible itself.

“Book of the Law of God”—“of Jehovah”—“of Moses”, etc., etc.

(2). Among the Jews. “The Five-Fifths of the Law.” Each book called by first important word.

(3). Among the Christians. “Pentateuch” originated with the early Greek Fathers.

The present names of the books are of comparatively late origin—as late as 285 B. C.

2. Forms. Havernick and others regard the present five-fold form as editorial; Keil and Bleek think it original. This is the true view.

3. Plan. (Lange.)

Genesis—Preparation for the Theocracy.

Exodus—Founding of the Theocracy.

Leviticus—Legislation for the Theocracy.

Numbers—Later history and legislation.

Deuteronomy—Supplementary and final.

II. Its origin and authorship.

Is it a genuine product of the period of the Exodus and was Moses its author? If so, of course editorial additions and modifications must be admitted.

1. Affirmative.

(1). This the unanimous belief of the Jews themselves. No trace of doubt until the 11th century.

(2). And of Christians. Most of the questionings have arisen within the last 100 years.

(3). Some ancient heathen testimonies. (See Rawlinson’s “Historical Evidences.”)

(4). For certain most important passages Mosaic authorship is claimed.

Ex. 17:14, 24-47; Num. 33:2.

Deut. 31:9-11, 24-26, { Deut. 29:19, 20, 27.
compare with { Deut. 17:18, 19.

(5). This the testimony of the later Scriptural books.

(a). By using the name of Moses with the Law.

- (b). By implicating the time of Moses as the period of its origin.
- (c). By assuming an acquaintance with the things which the Pentateuch contains.
- (6). Much corroborative internal evidence.
 - (a). Its grand archaic character.
 - (a). Shown to some extent even in the language.
 - (b). And especially in the subject matter.
 - (b). The author was acquainted with Egypt, Gen. 40: 16, 40: 11, 41: 14, 44: 5, 50: 23, 26; Ex. 2: 3; Deut. 10: 10, 11.
 - (c). And with the Sinaitic peninsula.
 - (d). He was a Hebrew.
 - (e). He was familiar with shepherd life.
 - (f.) The whole falls into perfect unity.
- 2. Difficulties and objections.
 - (1). "Pentateuch seems to be made up of pre-existing documents."

Ans.—It doubtless contains such but is not made up of them.
 - (2). "The literary excellence of the work, too high for the time of Moses."

Ans.

 - (a). Of this we are not fully qualified to judge. Egypt the literary center of the world.
 - (b). But the kind of literary excellence shown falls in with the theory of Mosaic authorship. It is simple and majestic; not elaborate and ornate.
 - (3). "It lacks unity."

Ans. The more thoroughly the facts are examined the less ground does there seem to be for this objection.
 - (4). "There are traces of an age later than Moses."
 - (a). In the use of certain proper names. Gen, 23: 2, compare with Josh. 14: 15, etc. Gen. 14: 14 compare Josh. 19: 47, etc.

- (b). In certain historical and antiquarian allusions.
Gen. 12:6; Ex. 16:36; Gen. 19:37; Deut. 3:5,
9, 11; Gen. 36:31."

Ans. In some instances the facts have been imperfectly considered. (*E.g.*, as to the names Hebron and Dan;) in others the explanation is apparent ("unto this day"), and in others there may be editorial observations inserted.

- (5). "Indications that it was written in Palestine. The term 'sea' is used for west: Gen. 12:8; Ex. 26:22, and 'beyond Jordan' in the sense of 'east of Jordan.' " Gen. 50:11; Num. 22:1.

Ans. These are apparent and not real. The term for west doubtless originated in a maritime region. "Beyond Jordan" is also used in the opposite sense.

- (6). "Such mention of Moses as he would not make. He is spoken of in the third person, is strongly commended (Num. 22:3), and his death is narrated."

Ans. Of course there is, in this last, evidence of a later hand, and possibly, also, in the passage in Num. 12:3.

- (7). "The earlier portion of the Pentateuch has a mythical and legendary aspect."

Ans. We should not be in haste to pronounce a passage unhistorical without very convincing proof. But this history is, in many ways, corroborated.

- (8). "There are some moral and religious difficulties. Sin had a mechanical origin; deception is approved; no doctrine of immortality; religion a partial, outward and selfish thing."

Ans. This objection *perverts* the history.

B. The Gospel.

I. The Problem.

1. As to subject-matter.

(1). Character of Christ.

- (2). Teachings of Christ. These are very radical and original.
- (a). Sets forth the essential rather than the accidental.
 - (b). Pronounces blessing on sorrow.
 - (c). Gives the heart the first place.
 - (d). Golden rule.
 - (e). Lord's prayer.
- (3). Miracles of Christ.
- (a). Considered as wonders.
 - (b). Considered as signs and revelations.
- (4). History of Christ most unique.
- (5). Circumstantiality of details.
2. As to form.

Two classes of phenomena, resemblances and divergences. Tables have been constructed to illustrate these. Those below are from Norton and Westcott.

TABLE FIRST.

Let the contents of each book equal 100. Then the peculiarities and concordances are:

	<i>Pecul.</i>	<i>Con.</i>		
Mark.	7	93	=	100
John.	92	8	=	100
Matthew.	42	58	=	100
Luke.	59	41	=	100

TABLE SECOND—*Concordances.*

Let all these be 100. Then there will be:

Common to Matt., Mark and Luke.....	53
Common to Matt. and Luke.....	21
Common to Matt. and Mark.....	20
Common to Mark and Luke.....	6

TABLE THIRD.

Relation of General to Verbal Concordances:

Matt. 27 to 7, $\frac{7}{8}$ of the latter being in the recitative portions.

Mark 29 to 7, $\frac{4}{5}$ of the latter being in the recitative portions.

Luke 4 to 1, $\frac{19}{20}$ being in the recitative portions.

II. The Solution.

1. Theories of unbelief.

(1). That of imposture.

(a). Entirely unsupported.

(b). Inadequate. Does not explain the phenomena.

(c). History of the church refutes it.

(2). The mythical theory.

(a). Falls out with the style of the Gospels.

(b). Does not account for a suffering and crucified Messiah.

(c). Nor for the existence of the church.

(d). Nor for the place of the Gospels in literature.

(e). Nor for the testimonies to Christ in general history.

(f). Nor for the phenomena of the gospels as to form.

(g). Finally, no time for the formation of myths.

2. Theories of faith.

(1). That of interdependence.

(a). All possible arrangements of the synoptic Gospels have been proposed. This shows that no order of composition is clearly evident.

(b). And this does not account for independence in language.

(2). That of a common written origin.

(a.) No proof of such document.

(b). How could it have been lost?

- (c). This inconsistent with the remarkable diversity in language.
- (3). A common oral source.
 - (a). Such an oral Gospel must have existed.
 - (b). This the common sense of the term Gospel in the New Testament.
 - (c). This accounts for the phenomena:
 - (a). The resemblance
 - (b). And the diversity.

VI.

THE CANON.

The term is derived from the Greek *κανών*—a straight rod; hence a measuring rod; and then a standard, whether in literature or religion. Irenæus, Bishop of Lyons (2d century), was the first to use the term in this way.

A. The Canon of the Old Testament.

1. Basis, or test of canonicity.

Two theories.

- (1). That the design was secular—to form a collection of national writings.
- (2). That it was religious, books being admitted because they were believed to be from God in some special sense.

That the latter is historically correct is proved:

- (a). By the Apochryphal books, which speak of the books of the Old Testament as “holy books,” “dictated by God,” etc., etc. 1 Mac. 2:9; 2 Mac. 6:23, etc.
- (b). Philo. refers to the canonical books as holy and authoritative, but never does he so refer to the Apochryphal books.
- (c). Josephus speaks of these books as divine, and says this “feeling is engendered in the mind of

every Jew from his earliest childhood.” (Contra Cepion, 1. 8).

(*d*). Christ charges the Pharisees with “teaching for doctrines the commandments of men.”

2. Contents of the Old Testament Canon.

(1). Book of Wisdom (B. C. 130), mentions “the Law, the Prophets, and the rest of the books.”

(2). Philo mentions the same three-fold classification “laws, oracles spoken by the prophets, and hymns and the others.”

(3). Josephus says: “We have 22 books, namely, five of the Law, thirteen of the Prophets, and four of the Writings.” As nearly the same enumeration is found in certain later Jewish catalogues which beyond question comprehend all the books of the accepted canon, the belief is warranted that this enumeration of Josephus comprehends the same. Samuel, Kings, and Chronicles are each one book; the twelve minor Prophets were counted as one; Lamentations was counted with Jeremiah, and, possibly, Nehemiah and Esther with Ezra.

(*d*). Christ, in Luke 24:44, mentions the same classification.

(*e*). Such Christian Fathers as Melito (2d century), Origen (3d century) and Jerome (4th century), give, substantially, our present list.

(*f*). The later Jewish authorities, the Talmud and the Masoretes, bear witness to our present accepted canon.

(*g*). The quotations from the Old Testament into the New Testament not only show that Christ and his apostles used the books of the Old Testament as authoritative and inspired; but, in great measure, they serve to identify the books. Their testimony is most important as to the character and contents of the Old Testament

Canon. Some of the significant facts of this subject are:

- (a). Whole number of quotations and allusions more than 600. ✓
- (b). All the books of the Old Testament which, as to their subject matter, are nearly akin to the books of the New Testament, are quoted or alluded to. If any, such as Ecclesiastes or Canticles, are not quoted, the reason is apparent in the character of the book. ✓
- (c). The Apochryphal books are never thus quoted or referred to.
- (d). The Pentateuch, Psalms, and Isaiah are most abundantly quoted. As these fall into different divisions of the old Testament, this fact indicates that each of these divisions, the Law, the Prophets and the Writings, was held to be alike inspired. ✓

(*Note.*—The source of confusion on this subject seems to have been the use of the Septuagint version, in which the Canonical and Apochryphal books were mingled without distinction. Augustine (355–430), who was more of a theologian than a scholar, seems to have been culpably loose in his treatment of these.)

B. The New Testament canon.

1. Tests by which made up.

(1). Apostolic authorship and authority.

- (a). Direct. Two of the Gospels, all of the Epistles and the Apocalypse.
- (b). Indirect. Mark, Luke and Acts. Mark gives the Petrine Gospel as Papias in the 2d century records the tradition of the church to be. Luke gives the Pauline Gospel, and, too, there seems to be an indirect authoritative character in the book of Acts.

(2). Involved in this was inspiration. 2 Peter 3:15, 16, proves that these books even then had come up to the level of the Old Testament. Justin Martyr (Apol. 1:67) speaks of Christians as "believing on the voice of God addressed to them by the Prophets and Apostles, whose writings are read each Sunday in the public assembly," etc.

(3). In some cases the book itself seems to put forth a claim to authority.

Paul's epistles have an official character—"Paul the Apostle." Sometimes he assumes the authority of his own epistles—2 Thess. 3:14. The epistles of James, Peter and Jude contain the same implication of Apostolic character.

2. Contents.

These may be best considered under the two heads given by Eusebius (A. D. 270-340), namely: Homologoumena, or books universally acknowledged, and Antilegomena, or books disputed.

(1). Homologoumena—Books acknowledged. These are the Gospels, Acts, thirteen epistles of Paul (Hebrews omitted), 1 John and 1 Peter. Touching no one of these has there ever been any material difference of opinion. They have been accepted uniformly and unanimously by the general church.

(a). First century witnesses. These are the Apostolic Fathers and certain expressions which occur in the canonical books themselves. 2 Peter 3:15, 16, shows that the idea of the canon, which was originally limited to the Old Testament, had become extended so as to include other books. The evidence given by the Apostolic Fathers is in the form of coincidences in language and not formal quotations.

There is nothing against any of these books directly or by implication, by omission or repudiation.

(b). Second century witnesses.

(a). Muratorian canon (cir. 160-170 A. D.). The oldest list of New Testament books. It is somewhat mutilated. There is no perfect copy extant. It gives testimony to all these books. Though Matthew and Mark are wanting, yet Luke is called the third Gospel and John the fourth.

(b). The Peshito—Syriac New Testament (2d century). This version contains all these books.

(c). The Old Italic Version (2d century) contained all the Homologoumena.

(d). Justin Martyr (8. 165). He mentions the Gospels, which he calls the "memoirs of the Apostles," and shows acquaintance, by incidental allusions, with all the books of the New Testament except Philemon, Titus, and the Catholic epistles. Of course it is not to be inferred that he did not know these.

(e). Papias (140-150), Bishop of Hierapolis, speaks of two Gospels—"the first written by Matthew," and the second, "according to the elders, Mark wrote as he received it from Peter."

(f). Irenæus, Bishop of Lyons (130-200).

He mentions the four gospels and ascribes them to those whose names they bear. He quotes, *as Scripture*, Acts, twelve epistles of Paul (omitting Philemon), 1st Peter, 1st and 2d John and the Apocalypse.

- (g). Tertullian (150-220) refers to the four Gospels, Acts, thirteen epistles of Paul, 1st Peter, 1st John, Jude and the Apocalypse.
- (h). Clement of Alexandria (165-220). He quotes four Gospels, Acts, all Paul's epistles except Philemon, 1st Peter, 1st John, Jude, and the Apocalypse.

(c). Third century witnesses.

In this century we have several lists, two of which seem intended to be complete. There were about forty writers whose works are still extant in whole or in part. Among these were Cyprian, Dionysius, Origen, etc. The sum of their testimony indicates practical unanimity as to this part of the canon.

(d). Fourth century witnesses.

There are about ten catalogues of this century, and writers many and voluminous. Among these are Arius, Athanasius, Jerome, Eusebius and Augustine. All agree on these books.

2. The Antilegomena—Books disputed.

These are James, 2d Peter, 2d and 3d John, Jude Hebrews and Revelations. Touching these it may be observed—

- (1). The doubts respecting them turned on their genuineness.
- (2). The evidence against them is mainly that of omission; not of repudiation.
- (3). Some more definite statements may help to indicate more exactly the state of the question as to particular books.
- (a). The evidence for Hebrews is most nearly perfect. Out of twenty-eight lists preserved from the early church, there are but two from which it is certainly omitted. All the Con-

iliar and Oriental catalogues contain it. Doubts seem to have been limited mainly to the Western church; hence its place in our Bible.

- (b). The Apocalypse was latest in gaining an assured place in the canon. But it stands in a majority of the lists, and (which is especially important in such a matter) in lists and literature representing every section of the church—Palestine, Constantinople, Syria, Italy and Spain. Among those who give evidence in its favor are Justin Martyr, Irenæus, Clement of Alexandria, Origen, Tertullian, Jerome, etc.
- (c). The case is similar as to the smaller books. Out of twenty-eight lists tabulated by Westcott they appear in about twenty. There are few expressions of doubt; the main evidence against them is that of omission.

VII.

THE DIVINE ORIGIN OF THE BIBLE.

Preliminary.

1. Three great issues between Naturalism and Supernaturalism:
 - (a). As to the Divine Man—Jesus Christ.
 - (b). As to the Divine Book—the Bible.
 - (c). As to the Divine Work—spiritual character.
2. Things assumed in this inquiry.
 - (a). The genuineness of the Bible.
 - (b). The authenticity of the Bible.
 - (c). The correctness of the Canon.
3. Elements to be eliminated from this inquiry.

All editorial and mechanical modifications subsequent to the completion of the several books. (See lecture III.)

I. The idea of inspiration.

1. That the Bible contains God.
2. That the books of Scripture were originated under an extraordinary influence of God's Spirit.
 - (a). This to be distinguished from all forms of merely human inspiration.
 - (b). From the common influence of the Spirit upon all good men.
 - (c). And from its richer influence upon sacred exercises and offices.
 - (d). Best seen and understood in the inspiration which came upon Prophets and Apostles.

II. The fact of inspiration.

1. The Subject of the Bible, the Lord Jesus Christ, is divine.
 - (a). Shown by his relation to Old Testament Prophecy.
 - (b). By his strange and unique career.
 - (c). By the unaccountable originality of his sayings.
 - (d). By the perfection of his character.
 - (e). By his miracles.
 - (f). By his assumption of divine prerogatives.
2. Its influence is divine—supporting, elevating, sanctifying.
3. Its authors were inspired men.
 - (a). Prophets.
 - (b). Apostles.
4. It exhibits such phenomena as might be looked for in an inspired book.
 - (a). Supernatural revelations.
 - (b). Predictions of future events.
 - (c). Wondrous power of searching the heart.
5. Borne witness to by *Christ and His Apostles*. Matt. 1: 22, 2: 15, 22: 43; John 12: 40; Acts 28: 25.
6. Definite claim of *Scripture*.
 - (a). By terms employed, { "*The Scriptures*." }
 { "*The Holy Scriptures*", etc.

(b). As synonymous with its *Divine Author*.

Gen. 12: 1-3 = Gal. 3: 8.

Ex. 9: 16 = Rom. 9: 17.

Psalms 95: 7, 8, = Heb. 3: 7.

(c). By *direct assertion*.

2 Tim. 3: 16.

2 Peter 1: 21.

2 Peter 3: 16.

7. This the uniform *Faith of Catholic Church*.

See Westcott's Introduction to Gospels—Ap. B.,

Or Lee on Inspiration—Ap. G.

Objections and difficulties.

1. Inspiration unnecessary to account for much of the Bible.

Ans.

(a). Are we competent to decide this?

(b). May it not be necessary for the histories of the Bible *with their proper adjustment*?

(c). Are not these *fundamental*?

(d). Opposed to *explicit testimony* of Scripture.

2. "*Many things too trivial.*"

Ans.

(a). Things small or great *because of their relations*.

(b). If any human trait, why not these?

(c). Necessary that there be *perfect humanness*.

(d). These may be the *fine lines of the perfect picture*.

3. "*In some cases inspiration expressly disavowed; as in 1 Cor. 7: 10, 12, 25.*"

Ans. The reverse plainly true. Three cases:

(a). *That in v. 10.* Here *the Lord* had spoken.—
Mat. 19: 5.

(b). *That in v. 12* Paul *reverses* the old order.

(c). *That in v. 25* Paul expresses an opinion as to *expediency*.

4. "*Some books mentioned in Bible are lost.*"

(1). *Old Testament Books.*

Book of Wars of Jehovah. *Num.* 21: 14.

Book of Jasher—2 Sam. 1: 18; Josh. 10: 13.

Solomon's many books—2 Chron. 35: 25.

Book of Nathan and Gad—2 Chron. 9: 29.

Book of Acts of Solomon—1 Kings 11: 41.

Book of Chronicles and Kings—2 Kings 24: 5.

(2.) *New Testament Books.*

Many lives of Christ—Luke 1: 1.

Epistle from Laodicea—Col. 4: 16.

Ans.

(a). Reason to think this last is "Ephesians."

(b). Even if we could know (as we do not) that some of these lost books were inspired, it would not follow that our present canon is mutilated. *For,*

(a). Some prophets' mission to *their own age alone.*

(b). Others, as Jonah, *mainly* so.

(c). Many of Christ's acts and words are lost.

(d). Hence this in harmony with history.

5. "*SS. contain mistakes and errors.*"

Ans.

(a). Not proved.

(b). May not be a fatal objection if proved.

II. Theories of Inspiration.

1. As to extent.

(1). *Partial* inspiration.

(a). Assumes unwarrantable distinction in Scripture.

(b). Does not truthfully reflect the general consciousness of the Church on this subject.

(c). Takes away from the Bible its fitness as a rule of faith.

(d). Opposed to plain affirmation of Scripture.

- (2). The theory of *degrees* of inspiration.
 - (a). *Can* there be degrees of inspiration?
 - (b). No intimation of this in Bible itself.
 - (c). Still may help us to conceive of the way in which books of Scripture were originated.
 - (3). *Plenary* inspiration. Two particulars.
 - (a). *Whole* Bible inspired.
 - (b). And *equally* inspired.
2. *As to mode.*
- (1). *Rationalistic* theory.
 - (a). Not *real* inspiration.
 - (b). Stands opposed by *divine* phenomena.
 - (c). Destroys Bible as a book of *religion*.
 - (2). *Mechanical* theory.
 - (a). Does not account for *human* phenomena.
 - (b). Fatal to Bible as a book of *religion*.
 - (c). Its affinities are *Calvinistic*.
 - (3). *Dynamic* theory. Writer dealt with not as a *forceless instrument*, but as a *living agent*.
 - (a). Explains *human* phenomena.
 - (b). And the *divine* phenomena.
 - (c). Makes it a book of *religion*.
 - (d). And *Divine-Human* like Christ.

PRESERVATION.

VIII.

THE BIBLE WRITTEN—SCRIPTURE MANUSCRIPTS.

1. *Materials.*

- (1). Dyed skins. (All synagogue robes.)
- (2). Parchment. (Oldest extant MSS.)
- (3). Cotton paper. (From 10th century.)
- (4). Linen paper. (After 14th century.)

2. *Numbers.*

- (1). Of portions of Old Testament about 1400.
- (2). Of portions of New Testament about 1600.

3. *Age.*

- (1). Old Testament MSS. from 10th century to printing.
- (2). New Testament MSS. from 4th century to printing.

4. *Some of the Most Important.*(1). *Codex Sinaiticus.* (A.)

- (a). *Age*—4th century.
- (b). *Contents*—All the New Testament, and much of the Septuagint, etc.
- (c). *Character*—excellent.
- (d). *Kept* in Royal Library of St. Petersburg.
- (e). *Published* in *fac simile*.

(2). *Codex Vaticanus.* (B.)

- (a). *Age*—4th century.
- (b). *Contents*—Most of Septuagint and the New Testament.
- (c). *Character*—Very excellent.
- (d). *History*—Unknown.
- (e). *Kept* in the Vatican Library.
- (f). *Published* in *fac simile*.

(3). *Codex Alexandrinus.* (A.)

- (a). *Age*—5th century.
- (b). *Contents*—Septuagint and most of New Testament.
- (c). *History*—Presented to Charles I by Cyril Lucas, Patriarch of Alexandria.
- (d). *Kept* in British Museum.
- (e). *Published* in *fac simile*.

IX.

VARIOUS READINGS.

1. *Their Number.*

- (a). Gross number in New Testament estimated at 120,000.

- (b). No doubt in more than a few hundred of places. This includes all cases of order, inflection, orthography, etc.
- (c). Very few places in which the sense is affected.
- (d). Still fewer are of any doctrinal importance.

2. *Classified as to their Origin.*

- (1). Accidental. The great majority are of this class. Some sources of mistake were:

- (a). Imperfect *sight*—*Eg.* Rom. 12:11—*Καίρω*—*Κυρίω*.
- (b). Imperfect *hearing*—*E. g.* "Itacisms." Rom. 2:17.
- (c). Imperfect *judgment*.
 - (a). Words wrongly divided—1 Cor. 15:10.
 - (b). Abbreviations mistaken—1 Tim. 3:16.
 - (c). Glosses taken in from margin—Matt. 6:13; John 5:3, 4.

(2). Intentional.

(Not always with corrupt motives.)

- (a). To remove difficulties.
 - (a). Of language—Luke 1:64.
 - (b). Of history—Matt. 27:9; John 19:14.
 - (c). Of geography—John 1:28.
 - (d). Of doctrine—Mark 13:32.
- (b). To *improve the text*.
 - (a). Classical for Hebraistic idiom.
 - (b). Fuller statement found in another place. Acts 9:5, 6.
 - (c). Liturgical additions. Matt. 6:13—*amen* added to some of the books.

3. *Importance.*

- (a). Do not modify the doctrinal teaching of Scripture.
- (b). Nor its characteristic and fundamental facts.
- (c). Only affects the lights and shades of the picture, and the number of proof texts.

4. *Some of the Most Important Various Readings.*

Matt. 6:13; 11:19; 19:17. Mark 1:2; 3:29; 16:9-20.
 Luke 2:14. John 1:18; 5:3-4; 7:53; 8:11. Acts
 8:37; 9:5-6; 20:28. Rom. 5:1; 8:1. 1 Tim. 3:16.
 1 John 2:23; 3:1; 5:7.

X.

HISTORY OF THE PRINTED TEXT.

I. *Hebrew Old Testament.*

1. First complete Hebrew Bible1488.
2. Complutensian Polyglot1514.
3. Buxtorf's Hebrew Bible1611.
4. Hebrew Bible of Joseph Athias1661.
- (a). This the basis of all subsequent editions.
- (b). Van Der Hooght's edition of this text is the present *Textus Receptus* of the Old Testament.
- (c). Chief manual editions of this are Judah d'Allemand's—London1825.
 Hahn's—Leipsic1832.
 Theile's—Leipsic1834.
 Letteris'—New York1869.

II. *Greek New Testament.*

1. Complutensian1514.
2. Erasmus' New Testament1516.
3. Stephens' New Testament1551.
4. Elzevirs' New Testament1624.
5. Mills' New Testament—Oxford1707.
6. Grissbach's—Halle1775-1806.
7. Lachman's—Berlin1831-1850.
8. Tischendorf's—Leipsic1840-1869.
9. Tregelles'1844-1872.
10. Westcott & Hort's1882.

III. *Some Leading Versions. (First Editions.)*

- Septuagint1514.
 Syriac New Testament1552.

Targums.....	1482.
Vulgate	1452.
German	1462.
Italian.....	1471.
French	1487.
Spanish.....	1543.
Danish	1524.
English.....	1525.

XI.

MOST IMPORTANT ANCIENT VERSES.

1. *Septuagint*.

- Hebrew Old Testament into Greek. Made by Alexandrian Jews about 285 B. C.
- In common use in Christ's time.
- Work of unequal merit. Pentateuch excellent.

2. *Targums*.

- Old Testament into Aramæan (Chaldee). This had come to be the Jews' language.
- Age*. Oldest extant *written* Targums do not go beyond 1st century A. D.
- Targum of *Onkelas* most important.

3. *Syriac*.

- Whole Bible* into Western Aramæan (Syriac).
- Date*—Probably 2d century A. D.
- Syriac the birth-language of *Xy*.
- This version excellent—very literal and of high authority.

4. *Vulgate*.

- Whole Bible into Latin.
- The first "Italic" version was made from the Septuagint—2d century A. D.
- This was revised by Jerome 384-404.
- Jerome also executed an independent version which came to be to some extent blended with this.

—Hence Vulgate a composite of

- (a). "Old Italic."
- (b). Revised Italic.
- (c). Jerome's Version.

XII.

ENGLISH VERSIONS OF THE BIBLE.

1. Wyclif's—1380 and 1388. New Testament and part of Old Testament.
 - From the Vulgate.
 - Revised in 1382 by Nicholas Hereford; and in 1388 by John Purvey, who had been Wyclif's curate. More than four-fifths of Wyclif's Bibles now extant are of this latter revision.
 - Some noticeable facts—
 - (a). Made from Vulgate, and not the original.
 - (c). Only English Bible for nearly 150 years.
 - (b). Popular rather than ecclesiastical.
2. Tyndales—1525–1535—New Testament and part of Old Testament.
 - (a). First English Bible translated from the original.
 - (b). First printed English Bible.
 - (c). Possessed of marked excellences:
 - (a). Critical scholarship.
 - (b). Felicities of expression.
 - (c). Practical sagacity and popular adaptation.
 - (d). This version the basis of all subsequent English versions.
3. Coverdale's—1535—Whole Bible.

A revision of Tyndale's from the Vulgate and Luther's German Bible.

It was a compromise Bible.
4. Matthew's Bible—1537.
 - (a). Some have thought "Thomas Matthew" to be a pseudonym for John Rogers, whose initials are attached to the preface. Of this there is no proof.

It may be that this unknown "Thomas Matthew," was a patron of the enterprise.

(b). This was the first authorized English Bible.

5. The great Bible—1539–1540.

(a). Sometime called Cranmer's, but incorrectly.

(b). Formally attacked by the inquisition.

(c). Source of most of the Scriptures in the book of common prayer.

6. Geneva Bible—New Testament, 1557. Whole Bible, 1560.

(a). First English Bible printed in Roman letters.

(b). First to avow the principle of Italic words.

(c). First to use the verse division.

(d). First to omit the Apochrypha.

(e). Specially suited for family and private study.

(f). Some attention given to the original text.

(g). Very popular—90 editions before present authorized version.

(h). Contained helpful explanatory notes. (Sometimes known as the "Breeches Bible.")

7. Bishops' Bible—1568–1572.

Basis of King James' version.

8. Rheims and Douay. (Catholic version).

(a). New Testament at Rheims in 1582.

(b). Old Testament at Douay in 1609.

9. *King James' authorized version.*

(a). *History.* 54 translators selected: 47 actually employed. Work began in 1607; Bible published in 1611.

(b). *General character*—most excellent.

This the agreeing opinion of critics of all classes of belief.

(c). *Some defects.*

(1). Based on an *inferior text*.

(2). Contains some *faults of translation*.

(a). *Distinctions created.*

Rom. 4th chapter, λογίζομαι } cannot.
reckon.
compute.

1 Cor. 3: 17.

Phil. 2: 13, etc., etc.

(b). *Distinctions obliterated.*

(a). ἀδύσ-γεννα = "Hell."
ζοον-θύριον = "Beast."
διαβολος-δαιμων = "Devil."

(c). *Inconsistencies in proper names.*(d). *Improper treatment of names of Deity.*(e). *Some errors in Syntax.*(f). *Some errors in Lexicography.*

Gen. 6:3; Job 19: 23-26; Psalms 49:14.

Acts 17: 22, 23; 1 Cor. 13: 12, etc., etc.

XIII.

GENUINENESS.

1. Defined. The relation of a book to its author. It involves two elements:

(1). That the *claims* of a book, as to its author, are true; whether it be

(a). Anonymous, *e. g.*, many Biblical books.

(b). Or by an author who uses a *nom de plume*, as Diedrich Knickerbocker's New York.

(c). Or in his proper name.

(2). That it has been *uncorruptedly* preserved.

2. Distinguished from authenticity.

— Genuineness is the relation of a book to its author, and so is opposed to all forms of *illegitimacy*.

— Authenticity is the relation between a document and the matters of fact which it purports to represent. Its more common name is trustworthiness. It is based on the competency and honesty of the writer.

3. Proofs of genuineness.

- | | | |
|--------------------------------|---|------------------------------|
| (1). Printed books, | { | Hebrew, Old Testament, 1488. |
| (2). Manuscripts, | | Greek, New Testament. 1514. |
| (3.) Versions, | | Vulgate, 1452. |
| (4). Quotations and allusions, | { | Jews and Samaritans. |
| (5). Relations of parties, | | Pharis's & Sadducees. |
| | | Jews and Christians. |
| | | East'n & West'n Ch. |
| | | Catholic & Protestant. |
| | | Protestant sects. |

XIV.

AUTHENTICITY OF THE BIBLE.

Shown by

1. *Its harmony with itself.*
 - (a). As to *general plan*.
 - (b). As to *doctrine*.
 - (c). As to *facts of history*.
 - (d). As to *spirit and tone*.
2. *With the physical conditions of its assumed origin.*
 - (a). The land with its *climate, fauna, flora*, etc., etc.
 - (b). The people; their *domestic, civil, religious* life.
3. *With profane history.*
Some special issues.
 - (a). Use of the grape and wine in Egypt.
 - (b). Acts 13:7.
 - (c). Hamitic character of Babylonish Kingdom.
 - (d). Life of Christ.
4. *With latest historical researches.*
 - (a). At *Jerusalem*.
 - (b). At *Nineveh*.
 - (c). In *Palestine in general*.
 - (d). In *Moab*.
5. *With existing institutions.*
 - (a). The Sabbath.
 - (b). The Lord's Supper.
 - (c). Baptism.

6. *Of its facts with its doctrines.*

(a). As to *Jesus Christ*.

(b). As to *spiritual character*.

(c). Moral precepts in general.



INTERPRETATION.

XV.

SACRED HERMENEUTICS.

1. Defined.—*The Science of Biblical Interpretation.* Its province is to set forth its *principles* and *laws*. It differs from exegesis *as the whole from a part*.

General Principles.

- (1). With certain qualifications the Bible must be interpreted like any other book. These qualifications arise—

(a). From its *composite* character.

(b). Its *spiritual* character.

(c). Its *divinity* and hence its *exhaustless fulness*.

(d). The *typical and prophetic* element.

(a). Events seen in perspective.

(b). Double fulfillment.

(c). Sometimes an ideal standpoint as to time.

—This principle sweeps away dangerous errors.

(a). The *Papistical Theory*—certain men *inspired* to interpret.

(b). The *Fanatical Theory*—Holy Spirit only and sufficient guide.

(c). The *Allegorical Theory*—Hidden and mystical sense.

- (2). The Interpreter must recognize the *essential unity of Scriptures*. This unity is involved in its divine authorship.
 - (3). And the *purpose* of the Bible—a book of *Salvation*.
 - (4). He must bring to his work *suitable qualifications*.
 - (a). Moral and spiritual.
 - (a). Cordial sympathy with *spiritual truth*.
 - (b). Freedom from *prejudice*.
 - (c). Singleness of desire to know the mind of God.
 - (b). Literary.
 - (a). Good *general education*.
 - (b). Knowledge of *sacred languages*.
 - (c). And of *sacred archæology*.
 - (d). Acquaintance with man, especially on his *religious side*.
 - (e). And with the *history of interpretation*.
3. Rules of interpretation.
- (1). Interpret *philologically*: that is according to the general laws of language.
 - (a). As to words.
 - (a). The *etymological* sense.
 - (b). The *usage*.
 - (b). As to construction.

Acts 2:47. Attention to the *tense* removes a difficulty.

John 13:2—"Supper transpiring."
 - (c). As to minuter details.

1st Peter 1:1—The *order* of the countries indicates Peter to have been in Babylon and not Rome.

Mark 6:39—"Upon the *green* grass."

Mark 15:21—"Coming from the field."

(2). Interpret *historically*.

(Luke 19: 41—"When he was come near he beheld the city."—There is a point in this journey where "the city" bursts suddenly and impressively upon the sight.

Luke 13: 28; Luke 8:23; Mark 14: 26; Prov. 25: 13; Mat. 5: 14, etc.

(3). Interpret *consistently*.

(a). Immediate context— <i>e. g.</i> Faith,	{	Gal. 1: 23.	
		Rom. 3: 3.	Heb. 11: 1.
		Acts. 17: 31.	Rom. 3: 28.
		Rom. 14: 23.	

(b). General scope—Rom. 4: 5.

(c). Position of writer—Job 17: 26.

(d). General teaching of *ss.*—"analogy of faith."

(a). *Verbal* parallels.

(b). *Real* parallels.

(4). Interpret *spiritually*.

(a). Manifest aim—John 5: 39; Rom. 15: 4.

(b). Illustrations in New Testament. Mat. 2: 15, 23.

(c). Bible should be treated as *nature*. Its office is *to reveal God*.

WORKING ORDER FOR 1882-3.

1. What *claims* has the Bible upon our attention and study?
2. *What is* the Bible?
3. Is the Bible *genuine*?
4. Is the Bible *true*?
5. Is the Bible *inspired*?
6. How should the Bible be interpreted and used?

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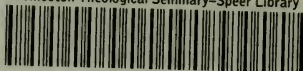
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